



Urdu in Roman Script

Islami Hijaab aur chehre ke parde se muta'aliq
aik mudallal aur jame' kitab

Parida kion aur kaise?

Taleef

Hafiz Muhammad Sajid Usaid Nadwi



Maktabah Al-faizi
Mehdipatnam, Hyderabad

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Parda *kion aur kaise?*

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Naam kitab : Shadi kion aur kaise?

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Nashir : Maktabah Al-Faizi ,Hyd.

Ta'daad : 1000

1st Edition : Dec 2015

Qeemat: Rs: 38/=

Milne ke pate:

faizi Book Depot

12-2-835/1/A/A Sri Ram Nagar Colony lane Opp.to GB Super

Market ,Near Gowtam model school, Medipatnam Hyd 500028.

Cell: 9494511336, 8522991427

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Parda kion aur kaise?

Allah ta'ala ka irshad hai:

"Khabardaar! zina ke qareeb bhi na phatakna kioke woh badi behaya'ai aur bahut hi buri raah hai" (Bani Isra'aeel:32)

Hafiz Salahuddin Usuf(hafizahullah) is Aayat ki tafseer mein likhte hain:

"Islam mein zina chunke bahut bada jurm hai, itna bada ke koi shadi shuda mard ya 'aurat is ka irtekaab kare to Islami mu'as -hare mein zinda rahne ka hi haq nahi hai, phir use talwaar ke aik waar se maar dena hi kaafi nahi hai balke hukm hai ke paththar maar maar kar uski zindagi ka khatima kia jayega taake woh mu'ashare mein 'ebrat ban jaaye, isliye yahan farmaya ke zina ke qareeb na ja'ao ya'ni us ke dawa'ai aur asbaab se bhi bach kar raho"

(Ahsanul Bayaan:page 775)

Zinakaari aur badkaari ki rok thaam ke liye Islam ne mukhtalif qism ke ahkam diye hain, unhi mein se aik hukm 'aurat ke liye parde ka hai.

'Aurat ghar hi mein rahe:

Qudrat ki taraf se mardon ke muqabale mein 'auraton ke andar jinsi kashish rakhi gayi hai aur use khaas husn o ada 'ata ki gayi hai, Nabi(sallallahu alaihi wa sallam)ka irshad hai:

"Aurat sarapa pardah hai, jab woh nikalti hai to shaitan use haseen w jameel karke dikhata hai"

(Tirmizi:1173)

Aur Aap(sallallahu 'alaihi wa sallam) ne farmaya:

"Bilashuba jab 'aurat saamne aati hai to
shaitan ki soorat mein aati hai aur jab
wapas jati hai to shaitan ki soorat mein jaati
hai" (Muslim:1403)

Isliye is baare mein shari'at e Islamiya ne pahle
yahi hukm diya hai ke 'auraten ghar mein rah kar hi
apna kaam anjaam den, Allah ta'ala ka irshad hai:
"apne gharon mein jami raho"(Al Ahzab:23)

Aur Nabi(sallallahu 'alaihi wa sallam)ka irshad hai:

"Biwi apne shauhar ke ghar aur uske
bachcho ki nigran hai,usse unke muta'alliq
baaz purs hogi"(Bukhari,Muslim)

Is tarah shari'at ne yeh hukm dia ke 'aurat ghar hi
mein rahe aur ghar mein hi rah kar shauhar ke ghar
ki hifazat aur us ke bachchon ki nigrani aur tarbiyat
ka fareeza anjaam de,uski yahi woh zimmedari hai
jis ke baare mein Qiyamat ke din us se suwaal kia
jayega.

'Aurat ghar hi mein rahe is maqsad ki khatir shari -
-at ne apne ba'z ahkaam mein tabdeeli kardi hai,
misaal ke taur par mardon par ba jama'at namaz
farz hai,shari'at ne 'aurat se yeh farziyat hata li hai,
'aurat ki behtareen namaz woh hai jo woh ghar ke
andurooni hisse mein ada kare,isi tarah jum'aa bhi
aurat par farz bahi, mardon ke liye Namaz e Janaza
mein shirkat farz e kifaya hai jabke 'auraton ke liye
ziyada se ziyada ja'aiz,isi tarah ba'z doosre ahkaam
mein bhi yeh farq hai.

Sayyeda Asma bint yazeed bin Sakan Ansariyah
(R) badi 'aaqila,fazilah sahabiyah hain unko Sahabi-
-yaat ne apna numayinda bana kar Nabi(sallallahu
'alaihi wa sallam) ki khidmat mein bheja,inhon ne aa
kar Rasool(sallallahu 'alaihi wa sallam) se 'arz kia ke

main musalmanon ki biwiyon ki taraf se numayinda ban kar aayi hun ,woh kahti hain aur main bhi kahti hun ke "Allah ta'ala ne aap ke mardon aur auraton ki taraf mab'aus kia hai,ham aap par eeman le aayein aur aap ki itteba' ki,ham pardah nashee,gharon mein rahne wali hain,mardon ki khahish पूरी karne wali hain,unki awulaad ka bojh uthati hain jabke mardon ko ham par yeh fazilat di gayi ha ke,woh Namaz e Jumu'a ada karte hain,janaza aur jihaad mein shirkat karte hain,woh jab Jihaad ke liye nikal jaate hain to ham unke maalon ki hifaazat karte hain aur unke bachchon ki parwarish karte hain,aae Allah ke Rasool kia in sooraton mein ham bhi sawaab mein mardon ki shareek ho sakti hain?"Aap (sallallahu 'alaihi wa sallam)ne unki baat sun kar Sahaba se poocha"Asma bint Yazeed se pahle tum logon ne deen ke baare mein is se behtar suwal kisi aurat se suna tha?" Sahaba ne arz kai:nahi,Aap ne farmaya: Asma ja-ao,in auraton ko batado ke tum mein se kisi 'aurat ka apne shauhar ke sath husne sulook, us ki razajoyi aur uske mizaaj ke mutabiq itteba un tamam baton ke barabar hai jin ka tum ne zikr mardon ke muta'alliq kia hai.Rasoolullah(sallallahu 'alaihi wa sallam)ki Zuban se yeh basharat sun kar Asma khushi ke sath takbeer kahti hui chali gayeen aur 'auraton ko yeh basharat sunayi. (Al Isti'aab 2/726)

'Aurat ke jinsi taqaddus ka taqaza:

'Allama Eqbal ke lafzon mein:

"aurat ka jinsi taqaddus is baat ka taqaza karti hai ke use ajnabi nigahon se mahfooz rakha jaye,aurat aik 'azeem zari'a e takhleeq hai aur haqeeqat yeh hai ke kayenaat ki tamaam takhleeqi quwatan mastoor aur mahjoob(posheeda)hai"

'Auraton ki takhleeq ke maqasid ka taooooqaza:

'Auraton ki mardon ki nigahon se hifazat ke elawa unki jismaani aur fitri halat aur unki paidayish ke maqasid ka bhi taqaza hai bhi yahi hai ke woh apne ghar mein hi rahen.

Auraton ki takhleeq ka aik maqsad mardon ke liye sukoon ka samaan karna hai, zahir si baat hai ke mard ke haq mein wahi aurat dil ke sukoon aur rahat ka samaan sabit ho sakti hai jo us ke rozi ke husool ke liye nikalne ke ba'd us ke ghar baar ki hifazat w nigarani ka fareeza anjam de aur din bhar ki dodh dhoop aur mehnat w mashaqqat aur mukh - - talif tabi'at w mizaaj ke logon se milne aur mu'am - - ala karne ke ba'd jab woh ghar pahunche to woh apni khoobsoorat muskurahat ke sath uska isteqbal kare, apni meethi baaton se uska dil bahlaye, uski zarooart ke cheezen uske saamne la hazir kare aur uski har woh ja-aiz khidmat anjam de jis se us ke thake huye jism w dimagh ko aaraam awr sukoon hasil ho. aisi hi aurat ke baare mein Nabi(sallallahu 'alaihi wa sallam)ka irshad hai:

"Dunya saari ki saari fa-aida uthane ki cheez hai aur dunya ka behtareen saman naik biwi hai"(Muslim:1469)

Nabi(sallallahu 'alaihi wa sallam)se poocha gaya "kaunsi aurat behtar hai?" Aap ne farmaya: "woh aurat jise shauhar dekhe to woh use khush karde, jab kisi baat ka hukm de to baja laye aur woh apni jaan w maal ke silsile mein aisi mukhalafat na kare jo uske shauhar ko na pasand ho"(Nasai:3233)

Aik la-aiq aur hoshmand biwi kis tarah apni shauhar ki tasalli aur uske sukoon ka samaan kar sakti hai is ke liye hamein Sayyeda Khkadeeja(R)ke us waqi'ae ko padhna chahiye ke jab Nabi(sallallahu 'alaihi wa

sallam)pahle wa'hi ke ba'd Rasolullah(sallallahu 'alaihi wa sallam)ghabraye ghar aaye aur kahne lage ke mujhe apni jaan ka dar lag raha hai,to Khdeeja(R)ne tasalli dete huye kaha"

"Allah ki qasam aisa hargiz nahi ho sakta
Allah aap ko kabhi ruswa nahi karega,aap
sila rahmi karte hain,be saharon ka bojh
uthate hain,khali haath walon ka bandobast
karte hain,mahman ki mezbaani karte hain
aur haqdaar ki musibat mein madad farm -
-ate hain"(Bukhari:3)

In alfaaz ne Nabi(sallallahu 'alaihi wa sallam)ko kaisi quwwat di hogi iska andaza har shaks kar sakta hai.

Mashhoor Uropiyan mufakkir lind barg ne apni kitaab "Modern Women"mein likhta hai:

"Aedaad o shumar wazeh karte hain ke
mard ki kaam karne ki salahiyat 20 se 30
feesad tak badh jaati hai jab uski biwi uske
ghar ko bakhubi sanbhal leti hai"

Woh auraten jo gharon se door aur bahar mehnat o mashaqqat ke kaamon mein mashghool rahti hai woh apne shauharon ke liye sukoon o rahat ka sabab kaise ban sakti hain jabke woh khud kisi ki Khidmat ki mohtaj ban kar ghron ko lauti hain?aisi soorat mein mard aur aurat ke ta'alluqat ki soorat kia hogi aur uska asar khandaan w mu'ashara par kia hoga is ka andaza karna bahut aasan hai.

Aurat ki takhleeq ka doosra aham aur bunyadi maqsad insani nasl ki taraqqi aur tarbiyat hai,is 'azeem maqsad ki takmeel ke liya aik aurat ko 'hamal,wiladat,raza'at aur phir tarbiyat ke mukhtalif marhale se guzarna padhta hai,in mein se har aik daur intehayi ahmiyat ka hamil hai aur har aik mein aurat ko apni aur apne bachche ki hifazat wa sehat

ke liye khaas ehtiyaat aur tadbeeron ki zarurat hoti hai. Misr ke mashhoor Alim Allama Fareed Wajdi in charon adwaar ka ja-aiza lene ke ba'd tahreer farmate hain:

"Ab sawal yeh hai ke jis giroh(jama'at)ka qudrati farz aise aham aur dushwar marh-alon ka tai karna hai kia woh dunya ki tamadduni kashmakash mein shareek ho sakta aur kia is qism ki shirkat uske qudrati fara-iz mein rukawat nahi banegi?"

Aage likhte hain:

"Haqeeqat yeh hai ke qudrat ne dunya ke kaamon ke khud hi do hisse kar diye hain, nau'ae insani ki hifazat wa taraqqi aur insani zaroriyaat ka intezaam, pahla kaam aurat ke zimme kia gaya, isi liye usko usi qism ke a'aza aur usi qism ki jismani quwat di gayi jo is farz ki anjam dehi ke liye zaroori hain, doosra kaam mard ke zimme kiya gaya is liye usi ke mutabiq jismani aur dimaghi taqat 'ata ki gayi, in donon ka alag alaq kaam dunya ka majmoo'ai tamaddun qa-aim rakhta hai aur jab ikhtelaaf uthane ki koshish hoti hai ya koi apne fara-aiz se bahar qadam nikalta hai to samaaj mein sainkdo diqqaten aur mushkilen paida ho jati hain" (Musalman aurat P 25,27)

Aurat ke liye ghar se nikalne ki ijaazat:

Shari'at ki takeed aur khahish to yahi hai ke aurat ghar mein rah kar hi apne fara-aiz nibhaye lekin iska yeh matlab nahi ke us ke liye ghar se nikalne ki koi gunjayish bilkul nahi, zaroorat ke waqt unhein poori aazadi di gayi hai ke woh gharon se nikal kar apni zarooriyaat puri karein, parde ka hukm utarne ke

ba'd aik martaba Syyeduna Umar(R)ne Ummul momeneen Sauda(R)ko ghar ke bahar dekh liya to unhen toka,unhon ne ghar lotne ke ba'd iska zikr Rasoolullah(sallallahu 'alaihi wa sallam)se kia to Aap par wa'hi ki kaifiyat taari hui, uske ba'd aap ne farmaya:

"Bila shuba Allah ne tumhen apni zarooriyat ke liye apne ghar se nikalne ki ijazat di hai" (Bukhari:4795)

Nabi(sallallahu 'alaihi wa sallam)ke daur mein Sahabiyaat apni mukhtalif qism ki zarooriyat ke liya ghar se nikla karti thein,is silsile mein Syyeda Asma bint Abi Bakr(R)ka guthliyan chunne ke liye ghar se nikalne ki riwayat Bukhari mein maujood hai.

Auratein Namaz ki adayegi ke liye Masjid Nabawi jaya karti thein,Nabi(sallallahu 'alaihi wa sallam)ka irshad hai:

"jab tumhari auraten masjid ki taraf jaane ki ijaazat mangen to unhen roko nahi" (Bukhari:578,Muslim 645)

'Eidgaah mein to auraton ko hazir hone ki khaas takeed thi.

Ahadees mein ghazwaat mein unki shirkat ka zikr bhi maujood hai,Sayyeduna Anas(R)se riwayat hai:

"Rasoolullah(sallallahu 'alaihi wa sallam) Umme Sulaim aur Ansar ki kuch auraton ko jiahad mein le jaate the taake woh mujahedeen ko paani pilayen aur zakhmiyon ka elaaaj karen"

(Bukhari:2880,Muslim:1810)

Isi tarah Sahabiyaat ke karobaar karne, bazar se sauda salaf laane aur shadi ki taqreeb mein shirkat ki riwayat bhi maujood hain,Imam Bukhari(r)

"Baab da'wat mein auraton aur bachchon ka bhi

jana ja-aiz hai" ke tahat yeh Hadees naqal farmate hain ke Anas(R)ne bayaan kia:

"Nabi(sallallahu 'alaihi wa sallam)ne auraton aur bachchon ko kisi shadi se aate dekha to aap kushi ke maare jaldi se khadhe ho gaye aur farmaya: Allah (gawah rahe)tum log sab logon se ziyada mahboob ho"

(Bukhari:5180)

Parde ka hukm:

Islam ne zarooratan auraton ko ghar se nikalne ki ijazat di hai,lekin sath hi unhen kuch ahkaam aur shara-aet ki pabandi ka bhi sakhti se hukm dia hai, un mein se aik aur bada hukm parde ka bhi hai, Allah ta'ala ka irshad hai:

"Aur tum qadeem jaheliyat ke zamane ki tarah apne bana-o ka izhar na karo"

(AL Ahzab:33)

Hafiz Salahuddin Usuf is aayat ke tahat likhte hain:

"is mein ghar se nikalne ke aadab batla diye ke agar bahar jane ki zaroorat paish aaye to bana-o singhar karke ya aise andaz se jis se tumhara bana-o singhar zahir ho,mat niklo jaise be parda ho kar jis se tumhara chehra,baazu aur chati waghaira logon ko da'wate nazzara de"

(Tafseer Ahsanul Bayan page:1178)

Doosri jagah farmaya gaya hai:

"Aae Nabilapni biwiyon se,apni saheb zadiyon se aur musalmanon ki auraton se kah den ke woh apne upar apni chadaren (Jalabeeb)latka liya karen,is se bahut jald unki pahchan ho jaya karegi phir woh satayi na jayengi" (Al Ahazab:59)

Jalabeeb jilbaab ki jama' hai jo aisi badhi chadar

ko kahte hain jis se poora badan dhak jaye. apne upar latkane se muraad apne chehre par is tarah ghonghat nikalna hai ke jis se chehra bhi chup jaye aur nazren jhuka kar chalne se raasta bhi nazar aata jaye. (Tafseer Ahsanul Bayan)

Imam Ibne Jareer tabari (rah) is aayat ki tafseer mein likhte hain:

"Musalman auraten jab zaroorat ke tahat niklen to laundiyon ke sath mushabihat ikhteyar karte huye apne baalon aur chehron ko khula na rakhen balke apne upar apni chadaren latka liya karen taake ma'loom ho jaye ke woh aazad auraten hain aur fasiqon ki behooda baaton se mahfooz rahen" (Jme'aul Bayan 9/306)

Aur 'Allama Abu Bakr Jassas (r) tahreer farmate hain:

"yeh Aayat is baat par dalalat karti hai ke jawan aurat ko ajnabiyon se apna chehra chupane ka hukm hai aur use ghar se nikalte waqt satar aur paak damni ka izhar karna chahiye taake mushtabeh seerat o kirdar ke log use dekh kar kisi tama' wa lalach mein mubtla na hon"

(Ahkamul Qur'an 3/458)

parde ki hikmat o khubi aur nau muslima khawateen ke bayanaat:

Haqeeqat yeh hai ke parda na sirf yeh ke aurat ki pakdamni ki daleel aur pahchan hai balke yeh uske liye nafsiyati, zehni aur jismani har a'etebaar se tahaffuz ka bhi zari'a hai, jis ki taraf Qur'an Majeed ne "is se bahut jald unki pahchan ho jaya karegi phir woh satayi na jayengi" kah kar isharah kia hai, parda aik aurat ke undar ezzat w bada-ai ka kaisa ehsas paida karta hai aur use tahaffuz wa khud 'etemadi ki

kaisi azeem kaifiyat o lazzat se sarfaraz karta hai is ka andaza un nau muslima khawateen ke ta'assurat se kia ja sakta hai jinhen be pardagi ke talkh maze chakhne ke ba'd parde ke ehtemam ki ne'mat aur us se hasil hone wali ezzat wa khushi se lutf andoz hone ka mauqa mila hai, balke haqeeqat yeh hai ke parda hi aisi aksar khawateen ke musalman banne ka sabab raha hai.

Is silsile mein Japan ki nau muslimah khatoon "khaula lakata" ki tahreer sach ma'non mein Ayat ke ma'ne ki tafseer hai aur muslim khawateen ke liye badi 'ebratkhez aur khusoosi taur par mutala'a ke qabil hai.

Is khatoon ki paidayish Japan mein hui aur ta'leem wa tarbiyat France mein hui, France mein hi use qabool islam ka sharaf hasil hua, is ne Misr wa Saudi Arab ke motala'ati daure bhi kiye, yeh parde se muta'alliq likhti hai:

"Qabool Islam se qabl mein chust paint air mini scurt pahanti thi, lekin ab meri poshak ne mujhe kush kardiya, mujhe uon laga jaise mein aik shah - zaadi hun"

pahli martaba main ne hijab pahanne ke ba'd apne aap ko pakiza aur mahfooz samjha, mujhe ehshaas hua ke main Allah ta'ala se ziyada qareeb hogayi hun, mera Hijab sirf Allah ki eta'at hi nahi thi balke mere 'aqeeda ka khula izhar bhi tha, hijab pahanne wali musalman aurat bheed mein bhi qabile shanakht hoti hai (ke woh Musalman hai) jabke gair muslim ka aqeeda alfaz ke zari'ae hi ma'loom ho sakta hai"

"Mini scurt ka matlab hai ke agar aapko meri zaroorat hai to mujhe le ja skate hain, Hijab saaf taur par batata hai ke main aap ke liye mamnoo' hun"

pahle mujhe ahirat hoti thi ke muslim bahnen burqa

ke andar kaise aasani se saans le sakti hain,?is ka inhesar 'aadat par hai,jab aurat ko iski 'aadat ho jati hai to koi diqqat nahi rahti,pahli baar main ne niqaab lagaya to mujhe to bada achcha laga,intehayi hairat angez,aisa mahsoos hua goya main aik aham shakhsiyat hun... (Hijaab...why:56.57)

Aik aur nau muslimah "Huda"(Britania)kahti hain:

"jo cheez mujhe Islam ki taraf kheench layi woh parda tha,musalman khawateen ka yeh skarf aur libaas gair mardon ki nigah aurat se hata deta hai"(Mahnama Muhaddis Lahore Apr 2002)

Dr kamla sorayya (kamla daas, kerala) angrezi aur malyalam ki mashhoor sha'aera thein,unhon ne 12 Dec 1999 ko kerala ke shahar kocheen mein aik 'ilmi aur adabi taqreeb mein apne qabool e Islam ka 'elaan kia,15 Dec1999 koTimes of Inida ko intervei w dete huye parde se muta'alliq apne khayalaat ka izhar karte huye kaha:

"Islami ta'leemat mein burqa' ne mujhe bahut mutassir kia ya'ni woh libaas jo musalman khawa - teen bahar nikalte waqt 'aam taur par istemal karti hain,yeh aurat ko mard ki chubhti nigahon se mah - ffooz rakhta hai aur aik khaas qism ka ehsas e taha - ffuz faraham karta hai,aap ko meri baat badi 'ajeeb lagegi ke main naam nihad aazadi se tang aagayi hun,mujhe auraton ke nange munh,aazadana chalat phirat zara bhi pasand nahi,main chahti hun ke koi mard meri taraf ghoor kar na dekhe....main ne dekha ke pardadaar auraton ka ehteram kia jata hai aur koi unhen bila wajah pareshan nahi karta"

(Main ne Islam kion qabool kia p 288..)

Chehra aur hathon ka parda:

'Auraton ka chehra aur uske dono hath parde mein

dakhil hain ya nahi is sisile mein Fuqaha ka ikhtelaf hai, Imam Abu Haneefa aur Imam Shafa'ai(r) ka qaul hai ke ye donon a'aza parda hukm mein dakhil nahi hain, jabke Imam Malik aur Imam Ahmed bin Hanba(r) ka kahna hai ke inko bhi chupana zaroori hai.

Dar asl is ikhtelaf ki bunyad surah Noor ki Aayat 31"aur 'auraten apni zeenat zahir na karen swaye uske jo zahir hojaye" ki tafseer mein Abdullah bin Abbas aur Abdullah bin mas'aud (R)se alag alag tafseeron ka aana hai, Ibne Mas'ood aur deegar Sahab(R)ke nazdeek zaheri zeenat se murad kapde waghaira hain jabke Ibn Abbas(R)ke nazdeek chehra aur hath.

chunke is ikhtelaf se bahut se modern log galat fa-ida uthane ki koshish karte hain is liye ham ghaur karenge ke is baare mein saheeh nazriya kia hai aur riwayat aur aql wa ra-e se kis ki ta-yeed hoti hai.

Abdullah bin 'Abbas se manqool sanadan za'aef qaul:

Is silsile mein pahli baat to yeh hai ke Abdullah bin Abbas(R) se marwi qaul sanad ke 'aetebar se za'a -eef hai, unse aayi aik sanad mein jise Imam Ibn Jareer tabari(r) ne naql kia hai, aik raawi muslim almullayi kamzor hai(dekhein Imam Mizzi ki kitaab "Tahzeebul kamal 7/103"mein Ulama e jar'h w ta'deel ke aqwal)jabke doosri sanad mein jise Imam Baihaqi(r)ne naql kia hai 2 raawi Ahmad bin Abdul Jabbar aur 'Abdullah bin muslim bin hurmuz za'aef hain.(Tahzeebul kamal 1/54)

Ibn e Umar(R)ka sanadi 'etebaar se za'eef qaul:

Zeenat ki tafseer mein chehra aur hatheli ki baat Musannaf Ibn Abi Shaiba mein Abdullah bin Umar

se bhi marwi hai, lekin uski sanad mein bhi aik bid -
 -'ati, murje' ai aur mutakallam feeh raawi maujood
 hai. (Hawala e sabiq 3/359)

Ibn e Abbas aur Ibn e Umar ke aqwal ki mukhtailf taujeehen:

Doosri baat yeh hai ke Ulama ne in donon Sahaba ke aqwal ki kayi taujeehen ki hain, jin ki deegar riwayaat, Aayat ke alfaaz aur siyaaq w sabaaq se bhi tayeed hoti hai.

pahli taujeeh:

unmein aik taujeeh yeh hai ke in dono Sahaba ne apne aqwaal ke zari'ae mamnu'a zeenat ya'ni "woh zeenat zahir na karen" ki tafseer bayan ki hai na ke zahiri zinat ya'ni "magar woh jo zahir hojaye" ki.

Doosri taujeeh:

Aik taujeeh ye ki ke in hazrat ne zahiri zinat se murad chehra aur dono haat himurad liya hai lekin yahan unka ittefaaqan khul jana muarad hai'amadan nahi. Dausri taujeeh ki tayeed "zahara" ke lafz se:

Is taujeeh ki tayeed is tarah hoti hai ke Ayaat mein "zahra" ka lafz aaya hai jis ke ma'ne khul jaane ke hain na ke kholne ke jaise hawa wagaira ki wajah se khul jana, Mufasssir Ibn e Atiyya Andulusi(r) apni tafseer mein likhte hain:

"Aayat ke alfaz se mujhe yeh samajh mein aata hai ke 'aurat ko hukm diya gaya hai ke woh apne aapko zahir na kare aur har qism ki zeenat ko khoob khoob chupaane ki koshish kare, istesna se muraad har woh cheez hai jo aurat par ghalib aa jaye masalan aurat koi zaroori harkat kare ya apna hulya theek karne ki wajah se uske jism ka koi hissa zahir hojaye to woh mu'aaf hai" (Al muharrarul wajeer 10/488)

Teesri aur behtar taujeeh:

Aur aik behtar aur qabile qabool taujeeh yeh hai ke is se muraad aurat ka ghar mein apne chehre ko khula rakhna hai, iski tayeed is baat se hoti hai ke Surah Noor ki Aayatun ghar ke hi parde ke baare mein hain, ghar se bahar ke parda ka zikr Surah Ahzab mein hai, is baat ko mazeed taqwiyat is baat se milti hai ke Surah Ahzab ki Ayat ki tafseer mein Abdullah bin Abbas(R) se ye qaul manqool hai:

"Allah ta'ala ne momin auraton ko hukm diya hai ke jab woh kisi zaroorat ke tahat apne gharon se niklen to chadaron se apne saron ke upar se apne chehron ko dhak lia karen aur (rasta dekhne keliye) sirf aik aankh khuli rakhen" (Ibne kaseer 3/18)

Zahir hai ke Ayat ka ta'alluq ghar se baahar nikalne se hai, iska matlab yeh nikalta hai ke Ibn Abbas (R) ghar se bahar chehre ke parde ke qa-aail hain.

Abdullah bin Mas'ud(R) ki tafseer ki tayeed is Aayat ke nazil hone ke ba'd Sahabbiyaat(R) ke amal se bhi hoti hai, Sayyedah Ayesha(R) farmati hain:

"Allah ta'ala shuru' ki muhajir khwateen par raham farmaye ke jab Allah ta'ala ne hukm nazil farmaya ke auraten apni chadaron ke pallu apne seenon par daal liya karen to unhon ne apni chadaron ko phaad kar aodhniyan bana lein" (Bukhari: 4758)

Hafiz Ibn Hajar(r) iski sharah mein likhte hain:

"aodhiyan banane ka matlab yeh hai ke unhon ne apne chehron ko dhanp liya"

(Fathul Bari 8/490)

In do wazahaton ke ba'd ab Qur'an w Hadees ki

doosri dalilon ki taraf aate hain:

Surah Ahzab ki aayat aur mufasssereen ke aqwaal:

Surah Ahzab Aayat 59 mein farmaya gaya hai:

"Aae Nabi! apni biwiyon se,apni
sahebzadiyon se aur musalmanon ki
auraton se kah den ke woh apne upar apni
chadaren..."

Is Aayat ki tafseer mein Sayyeduna Ibn Abbas(R)
ka qaul guzar chuka hai ke

"Allah ta'ala ne momin auraton ko hukm
diya hai ke jab woh kisi zaroorat ke tahat
apne gharon se niklen to chadaron se apne
saron ke upar se apne cheron ko dhak lia
karen aur (rasta dekhne keliye)sirf aik
aankh khuli rakhen" (Ibne kaseer 3/18)

Isi tarah Muhammad bin Seereen(r)farmate hain
ke main ne Ubaid Al Salmani(r)se Allah ta'ala ke
farman: "woh apne upar apni chadaren daal leya
karen."ke baare mein pucha ke auraten kis tarah
apni chadaron ka aik hissa apne chehron par
dalengi to unhon ne uska 'mali tareeqa batate huye
apne chehre aur sar ko aik chadar se dhak liya aur
sirf apni bayein aankh ko khole rakha.

(Ibne kaseer 3/569)

In do 'azeem mufasssereen ke 'elawah taqriban
tamaam agle aur pichle mufasssereen ne "apni upar
chadaren dalne"se murad chehre ka parda liya hai
aur ise aazad auraton ka shi'aar qarar diya hai,is
silsile mein Ibn jareer aur Imam Jassas ki tafseeren
guzar chuki hain,ba'z mufasssereen ne chehra
kholne ko zmana e jaheliyat ki baqi rah jane wali
baton mein se aik qarar diya hai,Jaise Imam Ibn
Hyyan Andulusi(r)ke alfaz hain:

"Aur [Alaihehinna]ya'ni apne upar ke alfaz in auraton ke sare jism ko shamil hai ya apne upar se muraad apne chehron par hai is liye ke zmana e jaheliyyat mein auraten jis cheez ko zahir karti thein woh chehra hi tha"(Al Bahrul Mohee't 7/250)
Isi tarah Imam Qurtubi tahreer farmate hain:

"Arab khawateen mein chunke(Daur e jaheliyyat)ki kuch kamtar darje ki 'aاداتen baqi thein aur woh laudiyn ki tarah apne chehron ke khula rakhti thein aur unka yeh 'amal mardon ke unki taraf dekhne aur unke baare mein pareeshan khayali ka ba'ais ban rahat tha isliye Allah t'ala ne apne Rasool()ko yeh hukm diya ke woh unko apne upar chadaron ke latkane ka hukm dien jab bhi woh apni zaroorat ke liye bahar nikalne ka irada karen"

(Tafseer Qurtubi 7/243)

chehra khula rakhna laundiyan ki 'pahchan:

Is baat ki daleel ke chehra khula rakhna laundiyan ki 'aadat thi,yeh do riwayaten bhi hain:

1.Khaibar ki fatah se wapsi par Rasoolullah (sallallahu 'alaihi wa sallam))ne jab Khibar aur Madeena ke darmiyan teen din Safiyya(R)ke sath qiayam farmaya to Sahaba e kiram (R)mein ikhtelaf hua ke Aap(sallallahu 'alaihi wa sallam)ne Safiyya ko apne nikaah mein liya hai ya unko laundi ke taur par rakha hai to ba'z Sahaba kahne lage:

"agar Aap(sallallahu 'alaihi wa sallam)ne unse parda karaya to woh ummahatul Momeneen me se hongii aur agar aapne parda na karaya to woh aap ki laundi hongii"

phir aap jab wahan se rawana huye to Safiyya ko apne piche bitha liya aur parda kheench diya.

(Bukhari:4213)

Aik riwayat ke alfaz yeh hain:

"aur Allah ke Rasool(sallallahu 'alaihi wa sallam)ne unhen(Safiyya)ko dhanpa,unhen apne peeche sawar kia aur apni chadar unki peeth aur chehre par dal di"

2.Sayyeduna Anas(R)se riwayat hai ke:

"Umar(R) ne aik laundi ko dekha ke usne chehra chupaya hua tha to use mara air farmaya:aazad auraton ki mushabihat ikhtiyar na karo"(Ibn Abi shaiba:6291)

Jilbaab se chehra chupane ki daleel:

Aur is baat ki daleel ke "jilbab"(chadar jiske latkane ka hukm hai)ka iste'mal badan ke deegar a'za ke sath chehra dhanpne ke liye bhi hota tha,Sayyeda 'Ayesha(R) ki riwayat hai,woh lfk(zina ke ilazam) ke waqe'aa ki tafseelat bayan karte huye Safwaan bin Mu'attal(R)ke baare mein farmati hain:

"Unhon ne mujhe dekha to pahchan lia, woh mujhe hijab ke hukm ke nazil hone se pahle dekh chuke the,unhon ne mujhe pahchan liya to "Inna lillah...padha(jise sun kar)main bedaar ho gayi aur apna chehra apne 'jilbaab' se dhanp liya"aur aik riwayat mein hai"main ne apna chehra apne jilbaabmein chupa liya"(Bukhari:4750)

Aayat e hijab aur uski 'amali tafseer:

Surah Ahzaab ki Aayat 53 ko Aayat e hijab kaha jata hai,is mein pahli martaba Allah ta'ala ne Nabi (sallallahu 'alaihi wa sallam)ki biwiyon ko parda karne ka hukm diya,Allah ta'ala ka irshad hai:

"Aur jab tum in(Azwaj e Mutahharat)se koi

samaan mango to parde ke peeche se
mango, yeh 'amal tumhare aur in (azwaaj)
ke dilon ki ziyad pakeezgi ka ba'ais hai"

Yeh Aayat Syeeduna Umar(R) ki khahish par utri,
unhon ne Nabi(sallallahu 'alaihi wa sallam) se arz kiya:

"Aap ke ghar mein naik aur bad har qism
ke log aate rahte hain, behtar hota ke aap
ummahatul momeneen ko parde ka hukm
dete" (Bukhari:4790)

Sayyeda Ayesha(R) ki piche guzri riwayat se bilkul
wazeh hai ke is aayat mein jis parde ka hukm diya
gaya hai us mein chehre ka parda bhi shamil hai.

parde ka hukm Nabi ki azwaaj ke sath khas nahi:

Ab raha yeh kahna ke is Aayat ka ta'alluq khaas
azwaaj e mutahharaat se hai to iska jawab yeh hai
ke is Aayat mein parde ki wajah bhi bayan kardi gayi
hai aur woh dilon ki pakeezgi hai, zahir si baat hai ke
doosri auraton ko dilon ki is pakeezgi ki zaroorat
azwaaj se kahein badh kar hai, is hukm ki umumiyat
ka andaza karne ke liye in riwayaton ka mutala'a
kijye, Sayyeda Ayesha(R) bayaan karti hain:

"Sawaron ka qafila hamare paas se
guzarta tha aur ham Rasoolulla(sallallahu
'alaihi wa sallam) ke sath ehram ki haalat
mein hoti tehin to jab woh hamare bilkul
bilmuqabil hojate to ham mein se har aik
apne jilbaab ko apne sar se apne chehre
par karleti aur jab woh aage badh jaate to
(halat e eharaam mein chehra khole
rakhne ka hukm tha is liye) ham apne
chehron ko khol dete the"

(Abu Daud:1833)

Syyeda Asma bint Abu Bakr(R) ka bayan hai:

"Ham (gair muhram) mardon ke saamne

apne chehron ko dhanke rakhte the"

(Hakim 1/454)

Kia yeh riwayaten is baat ki daleel nahi hain ke daur e nabawi mein chehre ke parde ka 'aam riwaaj aur ehtemam tha? zahir si baat hai ke Sahabiyaat ki yeh pa bandi Qur'ani hukm ki ta'meel hi mein tha, Ayesha(R) ki riwayat guzar chuki hai ke Safwan(R) ne unhen hijab ka hukm utarne se pahle dekha tha.

Halat e ehraam mein chehre par niqaab ki mumana'at:

Sayyeduna Abdullah bin Umar(R) se marwi hai ke Rasoolullah(sallallahu 'alaihi wa sallam) ne farmaya:

"Aurat(eharam ki haalat mein) na niqaab daale aur na dastana pahne"

(Bukhari:1707)

Imam Ibn e Taimiyah(r) is hadees ko naql karne ke ba'd tahreer farmate hain:

"yeh hadees is baat ki daleel hai ke ehraam ke elawah 'aam halat mein auraton mein chehara chupane ke liye niqaab dalne aur hathon ke chupane ke liye dastana pahanne ka riwaaj 'aam tha, is liye ehraam ki halat mein in donon cheezon ke iste'mal se mana' kia gaya"(Ahkam e hijab page:52)

pairon ka parda phir chehre ka kion nahi!!!

Tirmizi(1653) ki riwayat hai ke Nabi(sallallahu 'alaihi wa sallam) ne farmaya:

"jo shaks takabbur aur ghuroor se apna kapda ghaseetta huwa zameen par chale Allah ta'ala uski taraf Qiyamat ke din (rahmat ki nigah se) nahi dekhega"

Syyeda Umme Salma ne 'arz kia:

"auraten apne daaman ka kha karengi"?

Aap(sallallahu 'alaihi wa sallam) ne farmaya:

"zameen par aik balisht ke baqadr latka lengi"

Ubhon ne 'arz kia:

"phir to unke qadam khul jayenge?"

Aap(sallallahu 'alaihi wa sallam)ne farmaya:

"aik balisht latka lengi,usse ziyada nahi karsakteen"

yeh hadees daleel hai ke aurat ke liye apne qadamon ko dhanpna farz hai aur yeh baat wazeh hai ke paaun mein hathon aur chehra ke muqabale mein kam kashish payi jati hai,kam kashish wale maqaam ke hukm ki wazahat khud ba khud bata rahi hai ke us se ziyada kashish wale maqamaat ka kia hukm hona chahiye?yeh baat shari'at ki hikmat ke bulkul ulat hai ke kam kashish aur kam fitne wale hisse ka dhanpna to farz ho lekin us se ziyada kashish aur fitne wale maqamaat ko kholne ki ijazat ho?

Chehra hi husn o jamaal ka aa-aina hai:

Jo hazarat aurat ke chehre ke parde ka inkar karte hain unhen ghaur karna chahiye ke aakhir parda ke hukm ka maqsad kia hai?zahir hai ke uska maqsad iske siwa kuch nahi ke samaaj aur society ko fitnon aur inteshar se mahfooz rakha jaye,ab sawaal yeh hai ko kia chehra khula rakh kar is maqsad ko hasil kia ja sakta hai?hargiz nahilis liye ke chehra hi kisi aurat ke husn w jamaal ka aayina aur uski khubsoo-rati wa badsoorati ka me'yaar hota hai,yahi wajah hai ke jo log khoobsurati pasand aur husn wa jamal ke girweda hote hain unki tawajjoh ka markaz aurat ka chehra hi hota hai,agar chehra purkashish hai to phir doosre a'aza qabile tawajjoh nahi rahte,zara sochye ke jis shari'at ne aurat ko apni aawaz mein lachak paida karne se roka ho,zameen par aawaz paida karte huye chalne se mana' kia ho aur khusbu

laga kar bahar nikalne se baaz rahne ki takeed ki ho is maqsad ki khatir ke fitne ko hawa na mile bhala woh is baat ko kaise gawarah kar skati hai ke 'aurat apne chehre ko khol kar ajnabi mard ke saamne aaye, jabke chehre ki fitna samaani in saari cheezon se badhi hui hai?

Chehre ki fitna samaani ki daleel(Hadees):

Chehra ki fitna samani par daleel khud hadees mein bhi maujood hai, Sayyeduna Abdulla bin Abbas (R)se riwayat hai:

"Fazl bin Abbas Hajjatul wida' ke mauqe' par Nabi(sallallahu 'alaihi wa sallam) ke sath sawari par baithe the, Qabeela e khas'am ki aik aurat aayi to Fazl use dekhne lage aur woh Fazl ko dekhne lagi, Allah ke Rasool (sallallahu 'alaihi wa sallam)ne Fazl ka chehra pakad kar us rukh se doosri taraf kar dia"(Bukhari:1513, Muslim:1334)

yeh Aurat ehraam ki halat mein thi aur is haalat mein chehra khula rakhna mashroo' hai, isi liya Nabi (sallallahu 'alaihi wa sallam)ne aurat ko chehra dhanp lene ka hukm na dekar Fazl bin Abbas (R)ka chehra doosri taraf pher kar unhein fitne mein muhtala hone se bachaya.

'Allama Albaani (r)ki baat:

yahi wajah hai ke jo fuqaha chehra aur haton ke parde ko farz nahi samajhte woh bhi fitne se hifazat ke liye chehre ko dhankna hi munasib qarar dete hain, chunache Allama Albani(r)jo chehre ke parda ko musatahb kahte hain, tahreer farmate hain:

"Ham momin auraton ko tawajjo dilate hain ke chehra khula rakhna agrche ja'aiz hai lekin uska dhanpna afzal hai"

Doosri jagah likhte hain:

"jis ne in dono (chehra aur hatheliyon) ko dhanpa to isi baat ko hum mustahab samajhte aur isi ki da'awat dete hain"

Aik aur maqam par likhte hain:

"jis ne ahsan (ya'ne chehre ke parda) ko pakdha to yeh afzal hai aur main ne 'amalan apni biwi ke silsile mein isi ko ikhtiyar kar rakha hai aur Allah se ummeed karta hun ke woh mujhe apni baitiyon ke silsile mein jab woh baalig ho jaayen isi baat ki taufeeq de" (Hijabul mar'atil muslima page:5,7,8)

Algarz shari'at ne zaroot ke tahat ghar se nikalne ki soorat mein khawateen ke liye zaroori qarar dia hai ke woh poore libaas ke sath aur mukammal parde ka ehtemam karte huye niklen.

Mukammal parda aur kamil libaas?

Azeem Muhaddis Allama Albani(r) ne apni kitaab "Hijab al mar-atil muslima" mein parda ki jo sharten zikr ki hain unki raushni mein kamil libaas ka naqsha kuch is tarah saamne aata hai:

1. libaas aisa ho ke us se poora badan dhak jaye, jaisa ke Surah Ahzab ki aayat aur Ahadees se wazeh ahi.

2. Parda ya libaas khud ara-aish ka saman na ban jaye kionke Allah ta'ala ka irshad hai:

"aur (musalman auraten) apni zeenat zahir na karen"

Is se zahir hai ke mukhtailf qism ke nuqoosh aur bel buton se saje burqe, niqaab aur chadaren kamil libaas mein शामिल nahi.

3. Kapda dabeez aur mota ho taake jism nazar na aaye kionke libaas ya parde ka maqsad hi yahi hai ke jism ko chupaya jaye, Tabqat Ibn Sa'd ke mutabiq

Hafsa bint Abdurrrhaman Ayesha(R)ke paas aik bareek aodhni aodh kar aayein,Ayesha(R)ne dekhte hi use phaadh dia aur kaha kia tumhen Surah Noor mein Allah ta'ala ka nazil kia hua hukm ma'loom nahi?phir doosri aodhni managa kar unhen di.

(Ibn Sa'd 8/46)

4.Libaas dheela dhala ho,aisa chust aur tang na ho ke usse jism ki saakht aur banawat numayan ho, Usama bin Zaid(R)bayan karte hain ke Dehya kalbi (R)ne Rasoolullah(sallallahu 'alaihi wa sallam)ko jo kapde tohfe mein diye the,unmein gadhe cotton ka aik kapda tha jise Aap(sallallahu 'alaihi wa sallam)ne mujhe pahna diya tha,main ne wahi kapda apni biwi ko pahna diya,Aap(sallallahu'alahi wa sallam)ne mujh se daryaft farmaya ke tum ne cotton ka woh kapda kion istemal nahi kia?main ne kaha,main ne use apni biwi ko pahna diya,to Aap(sallallahu 'alahi wa sallam)ne farmaya:

"usse kahdo ke uske neeche shalooka pahan liya kare,kionke mujhe dar hai ke kapda badan ki haddiyon ko numayan karega"

(Al Ahadees almukhtara 1/441,Ahmed w Baihaqi)

5.Libaas mardon ke libaas se milta julta na ho, Nabi(sallallahu 'alaihi wa sallam)ne aisi auraton par la'nat bheji hai jo mardon ki mushabahat ekthiyar karti hain.(Bukhari:5546)

Sunan Abu Daud(4098)ki riwayat mein hai:

"Rasoolullah(sallallahu 'alaihi wa sallam)ne auraton ke libaas pahanne wale mard par aur mardana libaas iste'maal karne wali auraton par la'nat farmayi"

6.Libaas kafir auraton ke laibaas ke mushabeh na ho, Nabi(sallallahu 'alaihi wa sallam)ka irshad hai:

"jis ne kisi qaum ki mushabihat ekhtiyar ki
us ka shumaar unhi mein hoga"

(Abu Daud:4031)

Sayyeduna Abdullah bin Umar(R)se riwayat hai ke
Nabi(sallallahu 'alaihi wa sallam)ne mujh par do zard
rang ke kapde dekhe to farmaya:

"yeh kafiron ke libaas mein se hai,lihza ise
na pahno"(Muslim:5401)

7.Libaas ya parda shohrat ka ba'ais na ho ya'ni
uske iste'mal se logon ke darmiyan mumtaz ya
numayan hona maqsood na ho,Nabi(sallallahu 'alaihi
wa sallam)ka irshad hai:

"jis shaks ne shohrat ke liye libaas pahna
Allah ta'ala use Qiyamat ke din zillat wa
khari ka libaas pahnayega phir usmein aag
bhadhka dega"(Ibne Maja:3067)

In sharton mein se pahli chaar ka ta'alluq khusoosi
taur par ghar se bahar nikalne se hai jabke ba'd ki
sharten ghar aur bahar dono ke liye hain.

Jo auraten parde se muta'alliq pabandiyon ka
ehtemam nahi karteen Nabi(sallallahu 'alaihi wa
sallam)ne unhen sakht wa'aeed sunayi hai,Aap(salla-
llahu 'alaihi wa sallam)ka irshad hai:

"woh auraten jo libaas pahanne ke
bawajood nangi hon,mardon ki taraf mayil
hone wali aur unko apni taraf mayil karne
wali hon jannat mein dakhil nahi hongy aur
na hi uski khushbu payengi jabke khushbu
panch sau saal ki masafat se aayegi"

(Mu'atta:2652)

Aik doosri riwayat mein hai:

"Akhri zamane mein aisi auraten hongy jo
libaas pahanne ke bawajood nangi hongy,
unke sar bukhti ount ke kohaani ki tarah

honge, un par la'nat bhejo kionke yeh
mal'aoon hain" (Tabrani ausat:9331)

Auraton ko parda karwana mard ki zimmedari hai:

parde ki pabandi karwane ke silsile mien Allama
Ibnul Qayyim(r)ne apni kitaab "Atturuqul hukmiya
fissiyastishar'aiya" page:280 mein ilkhate hain:

"Ghar ke zimmedar shkas ya'ni baap,
shauhar aur bhai wagairah ke liye zaroori
hai ke woh apni ma tahat auraton ke ban
sanwar kar baahar nikalne, baareek aur
jhalakne wale libaas pahanne aur raaste
mein mardon se baat karne se roke, agar
koi 'aurat ban sanwar kar aksar bahar jati
ho to use zabardasti mana' kare, na maane
to ghar mein qaid karde"

Magar afsos ke bahut se mardon ne is fareeze ki
adayegi se kinara kashi ekhtiyar karli hai, unke ghar
ki auraten be parda aur bani sanwari ghar se
baahar nikalti hain aur logon ko da'wate nazzara
deti phirti hain, lekin unki gairat nahi jaagti, isi baat ka
rona rote huye mashhoor saha'air Akabar Alahabadi
ne kaha tha:

be parda kal jo nazar aayeen cand bibiyan
Akbar zameen mein ghairate qaumi se gadh gaya
pucha jo unse parda tumhara woh kia huwa
kahne lagein aql pe mardon ki pad gaya

yeh 'aql par parda hi padna to hai ke jo mard yeh
janta hai ke jab uske saamne se be parda 'auraton
ka guzar hota hai to uski nigahen unke husn ka
nazzara karne lagti hain woh yeh samajhne se qasir
rahe ke jab uski bahan, beti aur biwi be parda hokar
nikleigi to kia doosron ki nigahen unke husn se lutf
andoz nahi hongii!! magar kia kahiye ke ab maghrebi
tahzeeb ke tufail mein

"Khuda ke fazl se biwi miyan donon muhazzab hain
hijab inko nahi aata, inhen ghussa nahi aata
lekin yaad rakha jaye ke gussa nahi aane ya
doosre Ifazon mein be gherati ki yeh harkat intehayi
khatarnak hai, Nabi(sallallahu 'alaihi wa sallam)ka
irshad hai:

"Teen qism ke log hain jin ki taraf Allah
ta'ala Qiyamat ke din nahi dekhega, maan
baap ka na farman, mardon ki musabihat
apnane wali aurat aur dyyoos"

(Nasai:1562, Ahmed 2/134)

Aik aur riwayat mein hai:

"Teen qism ke logon par Allah ne jannat
haram kardi hai, barabar sharab peene
wala, waledain ki nafarmai karne wala aur
dayyus jo apne ghar walon ki be hayayi aur
badkari par khamoshi ikhteyaar kiye rahe"

(Ahmad 2/69)

kin logon se parda nahi:

Qur'an e Majeed mein shauhar aur muhrim rishte
daron ke mazeed jin se parda na krne ki ijazat di
gayi hai unki tafseel is tarah hai:

" Aur apni arayish ko kisi ke saamne na
zahir karein saiwe.....apne mail jol ki
auraton ke ya gulamon ke ya aise nokar
chakar ke jo shahwat wale na hon ya aise
bachcon ke jo auraton ke parde ki baton se
aagahi nahi rakhte..."(Al Noor:31)

"**Mail jol ki auraton**" se murad woh auraten hain
jinse ta'aruf aur pahchan ho, khah woh muslim hon ya
ghair muslim, Azawaj e mutahharat ke paas yahoodi
aur mushrik auraten aaya jaya karti theen lekin unse
azwaaj e mutahharat ka parda karna sabit nahi.

"**Aise naukar chakar...**" se murad woh log honge

jo apni mohtajgi, ya jismani ya aqli kamzori ya umr ki ziyadti ki wajah se is la-aiq na hon ke auraton ke baare mein koi shahwat ki baat soch saken.

"Aise bachche jo..." muaraad aise bachche hain jo auraton ki parde ki baaton se waqif na hon, aise bachche jo baligh hon ya blughat ke qareeb hon un se parda karna lazim hai, kionke woh auraton ke parda ki baaton se waqif hote hain.

Boodhi auraton ka hukm:

Allah ta'ala ka farman hai:

"badi boodhi auraten jinhen nikaah ki ummeed (aur khahish) na rahi woh agar apne kapde utaar rakhen to unpar koi gunaah nahi basharte ke woh apna banaao singhar zahir karne wali na hon, taaham agar woh ehtiyaat rakhen to unke liye behtar hai aur Allah sunta aur jaanta hai"

(Al Noor:60)

Hafiz Salahuddin Usuf is aayat ke tahat likhte hain"

"Inse muraad woh budhi aur azkar rafta auraten hain jinko haiz aana band hogaya ho aur wiladat ke qaabil na rahi hon, is umr mein umuman aurat ke andar mard ke liya fitri taur par jo jinsi kashish hoti hai woh khatm ho jati hai, na woh kisi mard se nikah ki khahish mand hoti hain na mard hi unke liye aise jazbaat rakhte hain, aisi auraton ko parde mein takhfeef ki ijaazat di gayi hai. [kapde utaar rakhen] se muraad woh kapda hai jo shalwar qamees ke upar aurat parde ke liye chadar ya burqa' waghaira ki shkl mein leti hai, basharte ke maqsad apni zeenat aur banaao sighar ka izhar na ho, is

ka matlab yeh hai ke koi aurat apni jinsi kashish kho jaane ke bawjood agar banaao sighar ke zariye apni 'jinsiyat'ko numayan karne ke maraz mein muhtla ho to parde mein is takhfeef ke hukm se woh kharij hogi aur uske liya mukammal parda karna zaroori hoga"(Ahsanul Bayan)

kia parda aurat ki tarqaqi mein rukawat hai?

Bahut se log apni na daani ya dosron ki baaton semuta assir hone ki wajah se kahte nazar aate hain ke parda aurat ki fitri aazadi ke khilaf aur uske liye tarqaqi wa kamal ke husool ki raah mein rukawat hai ,chunache is silsile mein maghribi culture ka aik da'ai aur auraton ki aazadi ka hami Misri mu-allif Qasim Ameen apni kitaab"Modren Women"mein likhta hai:

"Parde ka yeh nuqsan hai ke woh aurat ko uski fitri aazadi se mahroom bana deta hai,usko apni tarbiyat karne se rokta hai, bawaqt zaroorat use rozi kamane se baaz rakhta hai aur biwi aur shauhar donon ko 'aql aur akhlaqi zindagi ka maza nahi chakhne deta aur parde ki pabandi ki halat mein aisi qabil maayen nahi paida ho sakteen jo apni aulaad ki a'ala tarbiyat kar saken aur is parde ki wajah se qaum ki halat us insaan ke manind ho jati hai jis ke badan ka aik hissa jhoola maar gaya ho"

(Musalman aurat page:183.184)

Jin ko Islam ki deeni,samaaji,ta'leemi aur hukmarani ki tareekh se ma'mooli waqfiyat bhi hai woh khub jaan sakte hian ke Qasim Ameen ki baat mein kitna dam hai,Sahabah ke daur se lekar ab tak har daur aur zamaane mein millat e Islamiyya mein sainkdo nahi hazaron ki ta'dad mein maidan e jung

ke fateheen, qayadeen, hukumat wa siyasat ke mahe-reen, azeem nufakkereen, har qism ke uloom wa funnon ke baani aur mujid, baaligh nazar Ulama wa fuqaha aur jaleelul qadr Muhaddeseen wa mujtahe-edeem ko janam diya hai, in logon ki parwarish kin maayon ne ki thi, maghrebi tahzeeb wa culture ki numayinda be parda aur be haya auraton ne ya islami ahkam wa ta'leemat par 'amal karne wali ba haya aur ba parda khwateen ne?

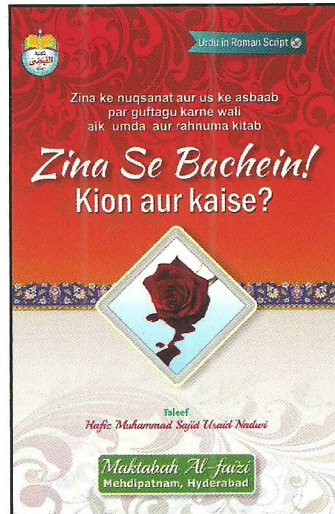
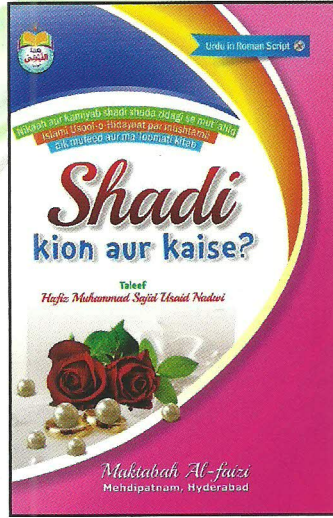
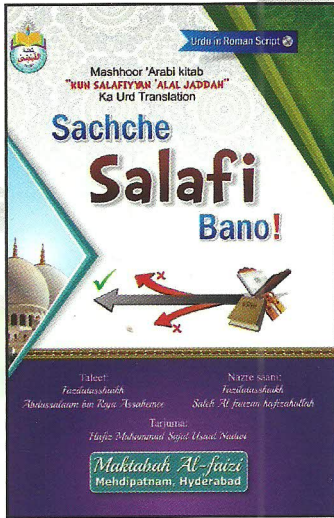
Islami tareekh un ba kamal khwateen ke tazkire se bhi khali nahi jinhon ne uloom wa funoon ke mukht-alif maidanon aur sha'ae wa 'amal ke mukhtalif sho'bo mein numayan aur azeem karname anjam dekar ba'd mein aane wali khawateen ke liya behtareen aur qabil itteba' uswe chodh gayi hain, kia unme koi aik bhi aisi mil sakti hai jisne parde ka ehtemam na kia ho?

Wasslamu 'alaikum

Talib e du'a

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